

# BOSTON RECORDER.

BOSTON, TUESDAY, APRIL 6, 1817.

VOL. II.

## OUS MISCELLANY FOREIGN.

REV. JOHN ELIOT,  
of the North American Indians."

[continued from page 53.]

one of the first Christian  
Indians at Natick  
by the opposition of either  
Princes, Mr. Eliot pro-  
mised his work of civilizing and  
the Indian Tribes. His  
accomplished these objects went  
well, and mutually aided each  
other; he wished those who embraced it into  
a Christian community, and to associate  
together as a Christian  
church. But, as Christianity  
was among them, he wished  
them to be gathered into  
a Christian community, and to associate  
together as a Christian  
church.

much difficulty in the  
rest of his plan. His own  
best display his Christian  
many discouragements.  
work of the Lord that  
among them, (says Mr.  
summer of 1650,) is to gather  
from their scattered  
first, into civil society,  
classical, and both by the  
word of the Lord. that is past, they were very  
begin to begin that work, and to  
the place intended: but  
because I hoped for  
news from England, where  
the work this summer,  
days came, and no supply,  
my heart smote me,  
too much to man and  
leaving their earnest affec-  
tions without any such re-  
thought that God would  
go on, and only to look to  
whose work it is. And  
looked up to him, I ad-  
mired, and found that their  
with me: so I recom-  
our Church, and we sought  
of fasting and prayer, and  
been acting herein ac-  
tivities."

Under his encouragement  
a considerable body of In-  
dians together, and built  
year 1651, on the banks of  
about 18 miles south-  
Boston. This town they  
it. It consisted of three  
two on the Boston side of  
and one on the other. To  
was attached a piece of  
of the houses were built  
fashion. One large  
erected in the English style,  
ment of which was em-  
School-room in the week  
of worship on the Lord's  
canopy of mats was raised  
for Mr. Eliot and his  
and other sorts of canopies  
to sit under, the men and  
placed apart. The upper  
of wardrobe, where the  
up their skins, and other  
use. In a corner of this  
ment was partitioned off  
with a bed and bedstead  
was likewise a large  
of a circular figure,  
trees; and a foot-bridge  
the foundation of which  
with stone; with several  
the English fashion.

We shall have recourse to  
as it furnishes a wor-  
of his perseverance in con-  
with verbal and written  
the medium of  
Grammar by  
strangers in  
the want of  
of Gram-  
demonstrate  
of speech, af-  
months in  
It is ob-  
should, from  
section with  
begin by de-  
udent immi-  
a school open  
until nine in  
of Mass., for  
Old-South.

Grammar  
fully informed  
that he con-  
ience of Eng-  
oved system  
with verbal and  
written and  
the medium of  
Grammar by  
strangers in  
the want of  
of Gram-  
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A great Assembly held at Natick.  
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years under the character of Catechumens;  
and were visited, during their  
probation, by Mr. Eliot, or some other  
divine, every week, who catechised  
their children, preached on some Article  
of the Christian Faith, and answered  
such questions as the Indians proposed  
to them. A day was, at length, appointed,  
which they called "Natootomakeat-  
kesuk," or, "the day of asking ques-  
tions;" when many ministers and their  
friends, assisted by the best interpreters,  
met at Natick, to judge of the fit-  
ness of the Indians to be admitted to  
Christian Communion.

This great assembly was held on the

13th of October, 1652, when about fifteen

Indians made distinct and open confes-

sions of their faith in Christ, and of the

efficacy of the Word on their minds.

In Mr. Eliot's report of these confessions,

published in the Tract entitled "Tears

of Repentance," he says, "That he had

not knowingly, or willingly, made their

confessions better than they made them

themselves; but he is verily persuaded,

on good grounds, that he has rather

rendered them weaker than they deliv-

ered them; partly by missing some

words of weight in some sentences, parti-

ly by abbreviating some passages, and

partly by reason of the different idioms

of their language from ours."

Our readers may form a judgment of

these Confessions, by one which we shall

here extract.

above the floods. When we had done, I called them together and prayed, and gave thanks to God, and taught them out of a portion of Scripture; and, at parting, I told them I was glad of their readiness to labor, when I advised them thereto; and, inasmuch as it had been hard and tedious labor in the water, if any of them desired wages for their work, I would give them; yet, seeing that it was for their own use, if they should do all this labor in love, I should take it well, and, as I may have occasion, remember it. They answered me, they were far from desiring any wages when they do their own work; but, on the other hand, were thankful to me that I had assembled them, and counselled them in a work so needful for them. Whereto I replied, I was glad to see them so ingenuous.

Our work in civilizing them goes on slowly for want of tools: for though I have bought a few for them, we can do but little; for a few will set but a few to work, and they are very dear too. Had I store of hoes this Autumn, either to lend them, or to sell to them at moderate prices, we should prepare, by God's blessing, good store of ground for corn against next year: and had I wherewith to buy corn to carry up to the place, & have it in readiness to supply them, that so they might tarry at their work, and not be taken off by the necessity of going to get food, it would be a great furtherance: and had we but the means of maintaining a discreet, diligent man to work with them, and guide them in their work, that also would much promote our success. And many such things I could propose as very requisite unto this work; but I lay my hand upon my mouth. I will say no more. I have left it with the Lord. I see that he will have us to content ourselves with little, low, poor things, that all the power and praise may be given to his great Name. He hath hitherto appeared, and he will appear, for his own eternal praise, in shining, in his due season, on the day of our small things."

When the Indians had settled themselves at Natick, they applied to Mr. Eliot for a form of civil Government. He referred them to the advice which Jethro gave to Moses:—*Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.* (Exod. xviii. 21.)

In compliance with this counsel, about 100 of them held an assembly, and chose one ruler of the 100, two rulers of 50, and ten rulers of 10. After the rulers of 10 were chosen, they placed themselves in order, and every individual ranged himself under the one whom he chose.

When this was settled, they entered into the following covenant:

"We do give ourselves and our children unto God to be his people. He shall rule us in all our affairs; not only in our religion and the affairs of the Church, but also in all our works and affairs in this world. God shall rule over us. *The Lord is our Judge: the Lord is our Lawgiver: the Lord is our King: he will save us.* The wisdom which God has taught us in his Book, that shall guide us and direct us in the way. O Jehovah, teach us wisdom to find out thy wisdom in thy Scriptures. Let the grace of Christ help us, because Christ is the wisdom of God. Send thy Spirit into our hearts, and let it teach us. Lord take us to be thy people, and let us take thee to be our God."

*A great Assembly held at Natick.*

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Our readers may form a judgment of these Confessions, by one which we shall here extract.

## The Confession of Ponamiam, on the Fast-day, before the Great Assembly.

Before I prayed to God, I committed all manner of sins; and when I heard in the Catechism, that God made me, I did not believe it, because I knew I sprang from my father and mother; and, therefore, I despised the word, and therefore again I did act all sins, & I did love them

Then God was merciful to me to let me hear that word, that *all shall pray from the rising to the setting sun;* and then I considered whether I should pray, but I found not in my heart that all should pray; but then I considered of praying, and what would become of me if I did not pray, and what would become of me if I did pray. But I thought if I did pray, the Sachem would be angry; because they did not say, *Pray to God;* and, therefore, I did not yet pray; but, considering of that word, that *all shall pray,* I was troubled, and I found in my heart, that I would pray to God; and yet I feared that others would laugh at me; and, therefore, I did not yet pray.

Afterward God was yet merciful to me, and I heard that God made the world and the first man, and I thought it was true, and, therefore, I would pray to God, because he hath made all; and yet when I did pray, I thought I did not pray aright, because I prayed for the sake of man, and I thought this was a great sin; but then I wondered at God's free mercy to me, for I saw God made me, and gives me all mercies, and then I was troubled, and saw that many were my sins; and that I do not yet believe. Then I prayed; yet my heart sinned, for I prayed only with my mouth; and then I repented of my sins, and then a little I considered, and remembered God's love to us. But I was a sinner, and many were my sins, and a little I repented of them, and yet again I sinned, and quickly was my heart full of sin; and then again was my heart angry with myself; and often I lost all this again, and fell into sin.

Then I heard that word that God sent Moses into Egypt, and promised, *I will be with thee.* That promise I considered; but I thought that in vain I did seek, and I was ashamed that I did so; and I prayed, "O God, teach me truly to pray, not only before man, but before God; and pardon all my sins."

Again, I heard that word that Christ taught through every town and village, *Repent, and believe, and be saved:* and a little I believed this word, and I loved it; and then I saw all my sins, and prayed for pardon.

Again, I heard that word, *He that casteth off God, him will God cast off:* and I found in my heart that I had done this, and I feared because of this my sin, lest God should cast me off; and that I should for ever perish in hell, because God hath cast me off, I having cast off God. Then I was troubled about hell, and what shall I do if I am damned.

Then I heard that word, *If ye repent and believe, God pardons all sins:* then I thought, *O that I had this!* I desired to repent and believe; and I begged of God, "On give me repentance and faith! freely do it for me!" and I saw God was merciful to do it. But I did not attend the Lord only sometimes, and I now confess that I am ashamed of my sins: my heart is broken and melted in me: I am angry at myself: I desire pardon in Christ: I betray my soul with Christ, that he may do it for me."

These Indians, it must be recollect, could, as yet, neither read nor write. Their Confessions were made before a large assembly of English, and were often interrupted by the interpreters for the more full understanding of the meaning, which is a sufficient apology for any want of method or clearness of expression.

These Confessions were considered by Mr. Eliot and his friends as indicating the efficacious influence of the word of God, by the teaching of the Holy Spirit, on the hearts of those who made them. Various Indians were, in consequence, baptized, and admitted to the Holy Communion; and thus was the first Indian Church formed at Natick, in the year of our Lord 1660.

(To be continued.)

## SIXTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

[Concluded from page 54.]

### Translations.

Translations of the Scriptures, of the Liturgy, and of religious and instructive Tracts, form a portion of the Society's plans, to which it may look with much hope and expectation.

The Report informs us, that a fount of Persian types is preparing, at the charge of the Society, on a new principle; whereby printed books in that language will exactly resemble Persian MSS. which they have never hitherto done, and which will render them peculiarly acceptable to the Natives of that country.

### Scriptures.

It is the determination of the Committee to spare no labor, nor reasonable

cost, to perfect the efforts of the late Mr. Martyn; and to add the Old Testament to his Translations of the New Testament into Persian and Hindooostane: nor will they fail to use every effort to procure an acceptable Translation of the Old Testament into Arabic, to accompany the New Testament already finished at Calcutta.

The Committee possess, by the favor of Divine Providence, the means of accomplishing these objects: and they hope to see, in due course of time, by the efforts of the British and Foreign Bible Society and its Missionary coadjutors, the whole Mahomedan world in possession of the Sacred Word.

Mr. Corrie having brought with him from India some copies of Martyn's Hindooostane New Testament, of which 300 had been there printed, recommended that an edition should be prepared in this country. The Committee proposed this measure to the British and Foreign Bible Society, and suggested the stereotyping of the work; offering, with this view, the use of the new Persian fount which they are preparing. The proposal was readily adopted. When the new fount is completed, it will be placed at the service of that Society.

The Gospel of St. Matthew, in Bullock, by Mr. Nylander, is now printing by the British and Foreign Bible Society, in parallel columns, Bullock and English. When finished, the edition will be forwarded to Sierra Leone, for the use of the Bullock Schools.

The death of Dr. Buchanan occasioned a difficulty in the completion of the Syriac New Testament, an edition of which he had undertaken, the Committee gladly assented to Mr. Lee's taking charge of the work on behalf of the British and Foreign Bible Society.

### Liturgy.

Mr. Corrie presented to the Committee some copies of the Liturgy, in Hindooostane, begun by Mr. Martyn, and completed by himself, of which an edition of 500 copies had been printed in India. The Occasional Services, in particular, had excited much attention among the natives. The exact order of the Liturgy had been followed, though it was at first found to be intricate to the Natives; but it was adopted, as it was thought expedient to prevent prejudice, from any unfriendly representations that might have been made, as though the work differed from the authorized Liturgy.

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### Scriptures.

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### Students.

The Committee will now advert to the last subject to which they proposed more particularly to call the attention of the Meeting—that of the Students in preparation for future labor.

Twelve Englishmen and four Germans are under a course of instruction, with a view to Holy Orders. The Rev. Deocar Schmid continues his preparations for India; and will be joined by his brother, the Rev. Bernard Schmid.

Many more offers of service have been made than your Committee have been able, or have thought it expedient to accept. Not a few, indeed, have been of such a nature, that they cannot but earnestly advise all who think of proposing themselves for this arduous work, well to count the cost, and to view impartially their own situation and character: and the Committee are the more urgent on this head, as their reasonable expectations and hopes have not been without disappointment, from caprice, self-will, or worldly-mindedness, after considerable expense had been incurred.

While the Committee thus advert to the Students who are preparing at the charge of the Society, they cannot but congratulate the Meeting on the increase of Volunteer Laborers in the same cause.

During the year, they have received personal assurances from various Clergymen proceeding to India as Chaplains to the East-India Company, of their hearty approbation of the Society's designs and proceedings, and of their own determination to co-operate therein in every way compatible with

**Foreign Churches.** The return of Peace has brought many Colonies again under the power of the Continental States; and your Committee trust that the Christians of those States will unite and exert themselves in diffusing, in and around the Colonies belonging to their respective countries, the blessings of the Gospel. The Missions of the Danes in India have long languished for aid. The Kingdom of the Netherlands has an extensive field for exertion in the Eastern Archipelago: and the vast countries of Northern Asia are opening themselves before the other States of the Continent.

To their brethren in North America the Committee have looked with much hope and expectation of co-operation in Missionary Labors; and have had a very satisfactory communication with several Institutions on that Continent. They have also addressed Letters, accompanied by various publications to several of the leading Members of the Protestant Episcopal Church of the United States, inviting their co-operation, and proffering such aid as it may be in the power of the Society to render.

The Committee have reason to hope for assistance from America in reference to a plan which was some years since suggested. In the Twelfth Report, it was proposed to select a few of the Christian Africans who were known to be in America, and send them to the Western Coast to assist in the designs of the Society. The ensuing war then prevented the prosecution of this plan. It is now, however, revived in another quarter. The Committee have received an application, through his Royal Highness the Duke of Kent, from a "Society of People of Colour," formed at Halifax, in Nova Scotia, "for the diffusion of religious and moral instruction among their brethren of the African Race." The Society conceiving that the views of the Church Missionary Society relative to the introduction of Christianity among their Brethren corresponded with their own, has addressed your Committee, expressing its hope, that, through Divine Mercy, after many of the Emancipated Slaves shall have been instructed, they may be enabled to return to Africa, and assist in the labors of the Missionaries.

In conclusion, your Committee can not but remark, that they feel, as Christians, that vantage ground on which they stand. Many, who are not accustomed to discern and acknowledge the Unerring Hand, have been compelled, by the events of the latter years, to yield a reluctant assent to the Divine Government of the world. But the Christian glories in this belief. He sees Almighty Power compelling even the wicked to subserve the purposes of Infinite Mercy; and he is well assured that all things are proceeding, by the methods of Unsearchable Wisdom to accomplish the designs of Infinite Love.

Whoever, therefore, is wrong, the Christian is right: whoever is in danger, the Christian is secure: whoever shall ultimately fail, the Christian shall succeed.

But the greatness of the object which, as Christians, we have in view, may well put to shame our indifference: and the certainty of obtaining it may well put to flight our fears. Our fathers knew not what we know: they could not, therefore feel as we ought to feel. If viewed in connection with the times that are gone, our exertions may appear great; but if viewed in connection with the now known guilt and miseries of the world, they are still but mean.

"Awake, then, ye servants of God! awake! He calls on you to give Him no rest till He make Jerusalem a praise in the earth. We have all failed. No Christian has felt for his Lord's glory as he ought to feel. No Christian has felt as he ought to feel the guilt and the misery of the world."

What if we all seem to have exerted ourselves as yet to little end! There is a night of toil appointed to the Church and to her laborious servants: and we may toil all through this night, and may take nothing: but, in the morning the Master will stand by our side, and, when the time of his mercy comes, a cast of the net shall inclose such a multitude, that we shall cry aloud to our companions to share in the spoil.

That the hour of this mercy is approaching, no thinking and serious mind can doubt. And we will strive to hasten that hour! May the assemblies of this day, and of this animating season, awaken in every heart greater love for immortal souls—more fervent prayer—a greater measure of patience and of charity—and more determined and unwearied zeal in promoting the knowledge of Christ throughout the world. His shall be the kingdom; and all things are moving, with a steady pace, to that grand consummation. May it please God to employ us in advancing that day; and to accept us and our services in Him who has redeemed us to God by His own blood, out of all kindreds, and nations, and tongues, and people!

**Slave Trade.**—It is said the King of Spain, influenced by the repeated representations from the British Government, has signified his intention of fixing a period for the total abolition of the Slave-Trade.

A bill providing for the total abolition of Slavery in New York, after the 4th of July, 1817, has passed the Senate of that state.

## AMERICAN MISSIONS IN INDIA.

FROM THE PANOPLIET.

Extracts from a letter, written by Messrs. Newell and Hall, to the Rev. Dr. Worcester, dated May 3, 1816.

[After stating the disappointments they had experienced, in not receiving letters sent from this country during the war, and various particulars relative to the communications which they had previously made, the writers observe, that they had recently received the letters sent out by the missionaries to Ceylon, Oct. 1815. Extracts follow.]

"The arrangements made by the Board, and communicated in your letter of October, are perfectly agreeable to us; and the system you have directed us to adopt will go into operation from the commencement of the present month.

"We received information of the arrival of our brethren in Ceylon about a fortnight since. They are kindly received, and have assurance of the favor and protection of His Excellency Sir Robert Brownrigg, the Governor. We have advised, that three of them should immediately fix on the Tamul language, as that in which they are to preach the Gospel to the heathen; leaving it for Providence hereafter to determine, whether they shall continue in Ceylon, or labor on the neighboring peninsula, where the same language is spoken by seven or eight millions of people. We have also recommended, that the other two, (brother Bardwell, from his knowledge of printing, to be one of them,) should come, as soon as possible, to Bombay, to strengthen the mission here. It is by no means certain, however, that they will be allowed to stay here. All we can say is, that we consider it of so much importance to have our number here increased, and particularly that there should be one or two females in the mission, that we thought it expedient to recommend the measure above-mentioned. If it succeeds, we shall greatly rejoice; if it fails, our brethren, we have no doubt, will be allowed to return to Ceylon. If you have received our last letter, you have learnt, that about six months ago the Governor, having received communications from the Court of Directors, which authorised him to act his own pleasure respecting our remaining here, immediately gave us his full and cordial permission to remain and pursue the work of our mission, wishing us much success in it. This gives us strong grounds to hope, that he will be favorable to our brethren.

"We rejoice to hear, that you approve of our plan of schooling. By the enclosed letter you will see the present state of our schools. We cannot now enlarge on that subject."

"On account of circumstances, detailed in our journal, our preaching in English has been suspended. We may think it expedient, perhaps, to resume it again in a change of circumstances.—Preaching the Gospel to the heathen, in their own language, which we consider as our great and principal work, is continued regularly every day. The manner of our preaching to the heathen you will be able to learn from a private communication of Mr. Hall's forwarded last week by way of Calcutta." [See Recorder, p. 26. vol. 2.]

"Respecting the subject of translating, we beg leave to refer to the enclosed letter. We have already informed you, that the Bible Society here have requested Dr. Taylor to translate the Gospel of Matthew in Guzeratian and Mahratta.

"In a former letter, we mentioned that we consider it very desirable that there should be a Mahratta printing-press in this place. There is at present no press nearer than Bengal, and which printing can be executed in the character which is most familiar to the Mahratta people, and in which, we think, all religious books, designed for that people, should be printed. There is not, so far as we know, any part of the Sacred Scriptures extant in the Mahratta language in the character in which the Mahratta books are almost universally written; and which, of course, seems to be the proper character in which the Bible should be presented to the people. The communication by water, between this place and Calcutta, is more difficult than between Boston and London. You will therefore easily perceive how inconvenient it must be for us to be dependent on a press in Bengal for the printing of every tract, Gospel, or school-book, which we may want for immediate use. We have written to our brethren at Serampore, to ascertain whether they would furnish us with a font of Nagree types, but we have not received any answer. They have the moulds and punches, and could probably afford us the types at a quarter of the expense of getting new punches made. We hope for an early communication from you on this subject, which is of the first importance to the mission in this place. We forgot to mention in our last, that in October we sent to London for a number of books, to the amount of about 300, which we wanted very much for immediate use. Mr. Nesbit, the bookseller, will probably draw on Mr. Evans.

"The mission lately established at Surat is prospering. Mr. Fyvie, one of the missionaries there, was visited a few months since with a severe illness, which rendered it necessary for him to leave Surat for a season. He and Mrs. Fyvie, were with us about two months. Mr. F. is now perfectly recovered, and has returned to his station. Brother and sister Judson were well, the last time we heard from them. We have not heard from brother Nott since his departure in October last.

"The long expected arrival of our dear brethren and sisters in Ceylon has greatly rejoiced our hearts, and given renewed occasion to bless the Lord for all his mercies to us, and to our beloved patrons at home. We remain, reverend and dear sir, yours, very affectionately,

G. HALL, S. NEWELL."

The following extracts are from another letter to the Rev. Dr. Worcester, received by the same conveyance, and dated May 25, 1816.

"Surat for a season. He and Mrs. Fyvie, were with us about two months. Mr. F. is now perfectly recovered, and has returned to his station. Brother and sister Judson were well, the last time we heard from them. We have not heard from brother Nott since his departure in October last.

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The following extracts are from another letter to the Rev. Dr. Worcester, received by the same conveyance, and dated May 25, 1816.

"On the 7th inst. we were happy in receiving a very friendly letter from the Rev. Mr. Thomason, saying, that we could be furnished with the types in *Calcutta* for twelve hundred rupees; that they could be prepared in three months; and that he should be happy in procuring them for us: also adding, "I agree with you in the expediency of your having a press of your own. Without a printing establishment no missionary proceedings can prosper greatly."

"The expense of the types was much less than we expected, and we thought that we ought to lose no time in getting them in readiness. Accordingly, we wrote the next day to Mr. Thomason, desiring that the types might be prepared and sent to us as soon as practicable; and that the expense of them should be taken out of the next remittance that arrives for us in *Calcutta*. We expect the press will be ready for printing by the end of the year, and that the whole expense of it will be about two thousand rupees. We shall immediately begin to print one of the Gospels, probably *Luke*. It will fill about 100 pages 8vo. The paper for 1000 copies will cost a little more than 200 rupees. When one of the Gospels is printed, we shall probably proceed immediately to print the Acts, and afterwards some Scripture and other Tracts, &c. &c. But we shall find a difficulty in procuring paper. The quantity brought to this country is not great; nor is it proper printing paper; and it is in general very dear. It therefore appears expedient to us, that the Board should immediately send out a quantity of paper from America, or (which would probably be the most expeditious and the least expensive way,) that they should order a quantity to be sent directly from England to Bombay for us. The quantity which we would propose to have sent in the first instance, would be 100 reams. If we should not be in immediate want of so great a quantity, it would be needed in a short time, and there would probably be a saving in sending the same quantity at once, rather than at different times.

"We deem it of great importance that the paper should be of a good quality.—There is a plenty of country paper, which we might get cheap; and thus we might make the things which we print cheap. But we think, that already time and money enough have been injudiciously spent, by printing the Scriptures on paper so bad as to render the impression in many places quite illegible, and of course useless. The ignorance and the indolence of the heathen; their indifference to all religions but their own; their being unaccustomed to reading, especially a printed character; the hostility of their own moral sentiments and feelings to the religion of the Gospel; and the constant allusion in the latter to things of which they are entirely ignorant; are great and unavoidable difficulties in the way of their reading and understanding the Scriptures, when put into their hands. If to all this is added a vexatious difficulty in reading, arising from the badness of paper and printing, what good can be expected."

"In our letters for a year past, we have repeatedly expressed our desire and intention, should our lives be spared, of translating and printing the whole Bible in the Mahratta language. We are aware, that it will, of course, be asked, why we undertake this great and expensive work, since it is well known, that the Bible has already been translated, and the greater part of it printed, in this language? We have before given the substance of our reasons. They appear to us very obvious.

"We are in the midst of the people who speak this language. We daily read their books in it. We hear them speak it; and we daily preach it to the people. Under such circumstances, allowing us to be men of ordinary capacities and attainments, must we not be able to make a better translation than can possibly be made in a place far removed from the country where the language is vernacular, and by persons, who never saw the people that speak it? Again; the study and use of this one language is to be the main business of every day of our lives. We think it most obviously our duty to undertake the translation of the Bible.

"For similar reasons, we think it manifest that the printing should be done in the country where the language is spoken, and under the eye of the translator, rather than in a foreign country, far removed from the translator. How absurd it would be to suppose, that the Scriptures, in all the languages of Eu-

rope, should be printed no where but in London! But in some respects, it would be still more absurd to suppose, that the Scriptures, in all the various languages of India, should be printed in one place only. The prolix and intricate alphabets of these languages, and their numerous and critical vowel marks; points, &c. upon which correctness and perspicuity materially depend, present difficulties which have no parallel, in European languages. Without the most patient, laborious and critical attention to the printing in all stages, a correct version of the Scriptures cannot reasonably be expected.

"The Board will probably think it proper, that the expense of setting up the press and of translating and printing the Scriptures, should be defrayed out of that part of their funds, mentioned in the seventh section of the act of their incorporation.

"We suppose that our brethren at Ceylon will find it expedient soon to reprint some detached parts of the Tamul Scriptures, in small portions for distribution. They probably will not think it expedient, in the first instance, to have a printing establishment of their own; since there are already several presses at work in Ceylon; and since there is an entire and able version of the Scriptures in print.

"It is impossible, at present, to make an accurate estimation of the sums which may be needed for these objects; but so far as we can judge, that part of the funds of the Board just alluded to will cover all expenses of this nature, which we and the other missionaries of the Board may incur for some time to come.

"We wish that the printing press, which the Board have at their disposal, may be sent to us by the earliest opportunity. We shall doubtless have important use for it. We earnestly hope that *more missionaries will come with it.*

"Such, dear Sir, is the letter which we had prepared to send you, when we were informed that an American ship had arrived. One of us went immediately on board, and found it to be the *Fawn*, Capt. Austin. We are unable to express our joy at the invaluable things which she has brought us. All the letters, books, pamphlets, &c. are before us. We have hardly had time to glance at them. But we see abundant cause for the greatest thankfulness and praise to God for the glorious manner in which he is carrying forward the cause of his dear Son, in our native land. We feel under high obligations to the Board for the great solicitude for our personal peace and comfort, and for the prosperity of our mission, which they continue to evince. It affords us great satisfaction to learn, that our missionary views receive the approbation of the Board.—Our hands are strengthened and our hearts are encouraged. If we may but obtain grace to be humble and faithful in the service of our Lord and Master we would desire no more. It is a great mercy from God, that we are the subjects of the prayers of so many Christians in our native land. But we are sensible that this will profit us but little, unless we are men of prayer ourselves. May this grace be given us.

"We send you this letter as we had previously prepared it. It may perhaps be interesting to you rather than otherwise, to see what our minds were upon at the moment when your communications came to hand. The packet for England, by which this is to go, closes to-day. We send but this one letter by it, because we expect to write again to the Board, to Mr. Evans, and to our private friends, by the *Fawn*. We shall endeavor to make our communications full.

"We remain, dear Sir, with great affection and respect, your brethren and fellow servants in the Gospel,

GORDON HALL, SAMUEL NEWELL."

LETTER FROM GOV. BROWNREIGG.

The following letter from his Excellency Gen. Brownrigg, Governor of Ceylon, has recently been received by the Rev. Dr. Worcester. The very friendly manner, in which his Excellency welcomed the American Missionaries, entitles him to the thanks of the Christian public.

*King's House, Colombo, June 16, 1816.*

SIR.—Your letter communicating the thanks of the American Board of Commissioners for Foreign Missions, in consequence of my reception of the Rev. Samuel Newell, and recommending five other missionaries to my notice, was this day delivered to me, by those gentlemen, on their arrival at this place.

To protect and encourage, as far as lies in my power, those who devote themselves to the propagation of Christianity, is so grateful a part of my duty, that I cannot lay claim to any merit for a service to which I am prompted by my own inclination. Yet I confess, that the mark of approbation from the Commissioners, announced in your letter, has given me great pleasure; and I beg you will convey to the gentlemen, who compose that Board, my sincere acknowledgments of their kind and flattering attention.

When Mr. Newell was in this island, I was a good deal embarrassed by the relative state of our countries, then unfortunately at war. The peace which has happily been since restored, will, I hope, long remain, and remove every obstacle from the way of those who come so far to preach the Gospel of Peace.

I have read with much satisfaction the judicious instructions of your Board, wherein religious zeal is tempered with sound discretion. If your missionaries conduct themselves according to the course that is there so distinctly marked out, their success will not be doubtful.

They have just received my permission to establish themselves in Jaffna the northern province of this island: where, in their opinion, the fairest field is open for their labors; and

I beg you will assure the Committee, that my strong desire is to do every thing possible, with the safety and tranquility of this Colony of Ceylon.

I have the honor to be, Sir, your

ROBERT BROWNREIGG.

The Rev. Samuel Worcester, a Gentleman who has been received here, and joined by Mr. Bardwell from Ceylon, proceeding regularly in their various stations.

## SOCIETY ISLANDS.

Late and Inter-

Extract of a letter from the Rev. Mr. W. Cowper, to the Secretary of the (London) Society dated June 7, 1816.

"A vessel has just arrived from the Islands, but has brought no letter for your society; they are on board a vessel which is not yet arrived here, seen a letter from Mr. Davis, to the Rev. W. Cowper, which contained flattering accounts. I have conversed with the master of the vessel and passenger, and am assured that a most wonderful change has taken place in all the Society Islands, and the gospel seems to be almost universal. Christian, as appears from the vessel, is become a great man, a duct. I understand he is now more. His enemies made an attack on him and his people on the Sabbath day, imagined that they would not defend themselves; but Pomare felt it his duty to defend the Sabbath, in defense of his subjects. In this battle he obtained victory, and took many prisoners, he spared, contrary to their custom, the most happy effect upon the enemies, as it has convinced them that new religion is a merciful religion.

Accounts have been received from the Society Islands for a length of time from Mr. E. and of Eimeo) of a nature perfectly remarkable.

Several religious tracts have been sent to the Society Islands, and proportionately more have been sent to the Society Islands.

A regular school had been opened for the instruction of persons of all ages, and all attendants were by the circumference, and seldom exceeded fifty at a time, and when the number of pupils had lately, when the number of pupils had reached six hundred and sixty. The candidates for Christian baptism numbered in number. The few that are there stationed are doing a pleasing prospect now before them.

had a severe loss in the recent battle, an able and active Missionary, dependent of those taught at the school, others have learned to read under the direction of their own countrymen, who occasionally borrow, and these are a source for the extension of knowledge.

Atayatary has received a universal education from its foundation throughout the islands. Some of the opposing Dutch Priests and their followers, even the rotten fabric, but their efforts usually tend to the acceleration of all.

Prussian Missions.

[The following official article appeared in the *Central* under the head of *Canada*, March 22.]

Wishing to give to all our dear subjects, a distinguished proof of our benevolence, and at the same time posterity an eternal monument of our zeal for their welfare, we have directed to our very dear and cousin Jacob von Kister, Prince of the Roman Empire, our Minister for Foreign Affairs, to convene the Protestant Clergy of the Kingdom, to hold a Synod in our royal city of Berlin, to which he will be invited deputies from every part of Europe, but especially from the learned and pious men shall there consult upon and draw up a form of worship, which said formula shall be used and used in all the Protestant Clergy of the Kingdom, Reformed, in and our dominions, to which shall be invited the Prince of Prussia, the *Prussian Protestant Church*.

we have affixed our royal sign to our royal presents, done in the year of our Lord 1816, and our royal education in the year of human redemption, eight hundred and sixteen.

FREDERICK WILHELM.

Prince J. von Kister.

American Bible Society.

The Treasurer of this Institution during the month of March is \$1000. In the list published, we observe the Merrimack Bible Society, and each of the following Clergy, and their members for life: Rev. E. Westboro'; Rev

## FOREIGN NEWS.

## Latest from Europe.

*London, Feb. 5-7*—On the 28th Jan. the Prince Regent proceeded to the Parliament House and opened the session by speech from the throne. On his way thither he was insulted by the populace; and on his return was attacked with stones by a mob—the windows of his carriage were broken—Lord J. Murray, who attended the Regent in the state carriage received a wound; and his Royal Highness providentially escaped through the interference of the military.

The House of Commons, took up the subject of this outrage, and voted nem. con. an Address to the Prince Regent; which was immediately presented to him at Carlton House. It was as follows:—

"We your Royal Highnesses dutiful and loyal subjects, the Commons House of Parliament, beg leave humbly to express our abhorrence of the outrage offered this day to the person of your Royal Highness, and regret that there should be found a person in these dominions capable of committing so daring and flagitious an act. It is the earnest wish of your faithful Commons, in which they must be joined by all descriptions of faithful subjects that your Royal Highness would be pleased to direct such measures to be taken as should lead to the apprehension of the authors and abettors of the outrage."

## The Prince Regent's Answer.

"This additional proof of your loyalty and attachment affords me the highest satisfaction. Relying on the affections of the greatest part of His Majesty's subjects, I have nothing to fear but a breach of the laws. I have ordered that the persons concerned in that daring outrage should be brought before the proper tribunals."

*Jan. 31*—A proclamation has been published, offering 1000*l.* reward for the apprehension of the person or persons guilty of the late treasonable attempt on the life of the Prince Regent.

*Paris, Feb. 3-Six o'clock*—A letter from Bordeaux, this instant received, gives an account of a sedition which had just taken place in that town, and which was attended with fatal consequences. The people sought to oppose the embarkation of the corn destined for other departments. The opposition was so violent, that the military were called in and were obliged to fire upon them. A considerable number of persons were left dead on the spot, and a yet greater number wounded.

## Sanguinary Scenes.

The War in South America is assuming new vigor and cruelty. The last accounts, received at Baltimore, from Margarita, to Feb. 19, contain the following particulars:—

"On the 10th of Feb. last, Bolivar with less than 1000 men, defeated the army of the royalists, consisting of 3000, leaving on the field of battle 1000 men, who were killed, wounded, or taken prisoners, and one general officer slain. The particulars of this action are as follow:—General Bolivar made an attack on some of the outposts in the vicinity of Cumana on the 4th of Feb. and was defeated. He retreated towards Barcelona with a force amounting to 1000 men—the remainder were with Gen. Arismendi, one or two hundred miles in the interior, and incapable of forming a junction at Cumana. Gen. Bolivar despatched an express to Arismendi, with directions to join him at Barcelona, where he intended to risk an action with the royalists. In the meantime, the fleet commanded by Admiral Brian, lay off the mouth of the harbor, ready for the reception of Bolivar and his army, if the result of the anticipated action should prove unfavorable. On the 10th, Bolivar gained the advantage about two miles from Barcelona, where he lay concealed with his forces. About three o'clock the royalists entered Barcelona, and began a dreadful massacre, supposing Bolivar had made good his retreat to the mouth of the river. At 10 o'clock, P. M. Bolivar entered the city about 1000 strong, secured the gates, & came upon the royal party at an unsuspecting moment. The royalists were then committing the most shocking barbarities—the young and the old, men and children, and even women in a state of pregnancy, were all put indiscriminately to the sword. The royalists were at last compelled to force the gates of the city, and make their escape, leaving 1000 men and officers, killed, wounded, and taken prisoners. Bolivar lost in this engagement, 3 colonels, 7 captains, and about 400 non-commissioned officers & soldiers killed & wounded.

Gen. Bolivar with his remaining forces followed the flying enemy. At 5 o'clock in the morning of the 11th, the royal army was again attacked by Gen. Arismendi, at the head of 1800 men, 800 of whom were cavalry, by whom the royalists were literally cut to pieces. They fled towards Cumana, with the whole patriotic force in full pursuit, and it is supposed that very few will reach that city in safety.

On the 12th, Gen. Bolivar, by an express, ordered Ad. Brian to be in readiness with the second division of his fleet, to intercept any of his enemies, if they should attempt an escape by water, and to stop all supplies from that quarter, while he himself in the rear, deprives them of all supplies from the country.

The royalists have at Cumana, one sloop of war,

three gun brigs and one schooner, not half manned.

The second division of the patriotic navy, consists of the Indian, Lebre of 14, 12 pound caravans, and one long 12 pound trailling gun—the Decatur, mounting two long 18 pounders and four 12 pound caravans—the Diana, mounting five nine pounders, long guns—a prize brig called the Republic, carrying 12 caravans of 12 pounds—the schr. Mary-Ann, of 4 guns, with all the privateers under the flag of Venezuela, all well manned and principally by Americans & French. The commanders were all Americans or Frenchmen.

A rumor was in circulation at St. Thomas, that the fleet had sailed from Laguira, to the relief of Cumana, or to blockade the port of Margarita.—This it is presumed will avail nothing, as it is confidently expected that before the Spanish fleet could work up to Cumana, it will be in the possession of the patriots. By a blockade of Margarita, the Spanish fleet will be compelled to divide their force into three squadrons, which would put the safety of the whole fleet in jeopardy. Gen. Bolivar in a letter to Admiral Brion, dated 13th, assures him that he shall by the 20th, be in possession of Cumana. He may then without difficulty march to Laguira, which not being in a defensible state, it is thought will fall an easy prey, and thus the independence of the Carraccas is secured.

In addition to the above, we have further advices by the *Globe*, arrived at the Vineyard, from Port-au-Prince. They state various particulars, relating to the sanguinary battles between the royalists and independents, the results of these engagements appear to have been favorable to the revolutionists, though they were compelled to set fire to their aqua-

dron, to save it from falling into the hands of the Spanish fleet, which unexpectedly appeared off Barcelona. These accounts do not, however, confirm the report of a general massacre of the inhabitants of Barcelona. The official account of these events, from the royal army, will give a different complexion to them; but on either side great exaggerations are to be expected.

*Baltimore, March 31*—Captain Thomas' of the schooner *Traverse the Ocean*, informs us that he was on board the *Fourth of July*, Com. Taylor, on the 4th of the present month, and was informed by the commander that the *Patriots* had taken, and were in possession of *Pensacola*. The captain further stated in corroborate of the above mentioned fact, that he had ordered several prizes to that port, instead of sending them to Cape Francois as he had usually done.

## Telegraph.

*Extracts of a letter dated Demarara, Jan. 9.*

"We have had three smart shocks of an Earthquake within the space of the last four months, as follows:—One on the 17th of September, at 10 o'clock, A. M.—One on the 9th of December; and another on the 22d of that month, at a quarter past 12 o'clock, midnight. The last was truly alarming. The darkness of the night, the howling of dogs and other animals, the cracking of houses, the tremendous rumbling noise of the shock, which lasted more than a minute, excited the most dreadful apprehensions:—But thanks be to God, the morning arose, and it was found that the Colony had sustained but little injury."

## AMSTERDAM, JAN. 15.

*Prompt Punishment*—Capt. de Noran, of Embden, in a letter dated Tripoli, Nov. 11th, writes:—That on the 23rd of September his vessel, sailing under the English Hanoverian flag, was captured by a Tripolitan ship of war, which carried her into Tripoli the 10th of November, with the English Hanoverian flag half way up his fore-top-gallant-mast:—That on seeing this, the British Consul took down his flag, and went in company with Captain de Noran, to the Bey, and made his representation:—That the Bey gave immediate orders for the arrest of the captain of the cruiser, and directed the Hanoverian vessel and crew to be restored forthwith; which was done under a salute of cannon. And while the vessel was re-hoisting her colors, the captain of the man of war was hung up to his mast, at the same height he had hung the flag not half an hour before—as a satisfaction to the Anglo-Hanoverian flag.

*Kingston, (Jama.) Feb. 27*—Accounts from St. Jago de Cuba state, that the ship *Frances & Mary*, with 123 convicts on board, from Barbadoes bound to the bay of Honduras, put into that port on the 5th inst. in distress. The convicts are represented to have been in a very mutinous state.

An Epidemic, supposed to be the yellow fever, has prevailed at Tobago for most part of the winter, carrying off a tenth of the population.

Accounts have been received from St. Helena, to the 3d. Nov. stating that Bonaparte was somewhat indisposed; and that Piotowski, his Polish attendant, had been sent from that island to the Cape of Good Hope.

## DOMESTIC NEWS.

## Scarcity in New Settlements.

*Augusta, (Geo.) March 17*—By a gentleman from Alabama, we are informed that the population of Monroe County exceeds ten thousand, nearly all of whom have removed to that county since the 1st of October, 1815, at which time the whole population of that country was not supposed to amount to five hundred; that in consequence of this rapid influx of inhabitants, and the incipient state of the settlement, provisions had become so scarce as to nearly threaten some of the most recent settlers with absolute starvation; but from this distressing situation they had sanguine hopes of being shortly relieved, as a number of the most respectable merchants of the neighborhood of the Alabama and Tombigby, together with some of the most opulent of the farmers of the latter place, had associated themselves for the purpose of procuring provisions from Tennessee; and several agents had been despatched, some for the purpose of forwarding provisions down the Mississippi, thence by Mobile, and thence up the rivers Tombigby and Alabama, and others for the purpose of forwarding wagons immediately by the way of Fort Deposit, Fort Jackson, &c. and that some of the wagons were expected to arrive about the 10th inst. Many families intending to move to that country have been compelled to stop on the frontiers of this state, and many have been compelled to return, after nearly reaching the place of their destination, in consequence of scarcity of provisions, which, through the Indian country, are not to be had at any terms, many of the Indians and half breeds having sold out so near as to threaten themselves and families with extreme want.

Gen. Bolivar with his remaining forces followed the flying enemy. At 5 o'clock in the morning of the 11th, the royal army was again attacked by Gen. Arismendi, at the head of 1800 men, 800 of whom were cavalry, by whom the royalists were literally cut to pieces. They fled towards Cumana, with the whole patriotic force in full pursuit, and it is supposed that very few will reach that city in safety.

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## THE RECORDER.

## BOSTON: TUESDAY, APRIL 8, 1817.

As many of our Subscribers, and others, who may read this number, may never have seen the original Prospectus of the Recorder, it is thought expedient at this time to give a short sketch of the plan first proposed, and which we design in future to pursue.

One half of this paper is devoted to Religious Intelligence; and is designed to give a full account of all the great and interesting events which are taking place in the religious world. The materials for this department, as far as respects our own country, are derived immediately from the most authentic sources; and arrangements are made, at considerable expense, for obtaining such European publications as will enable us to give the earliest and most important intelligence from foreign countries. This department will contain accounts of the institution and progress of plans for promoting the cause of religion and morality—it will consist of the latest and fullest accounts of the proceedings of Bible, Missionary, Tract, Charitable, Education, Moral and Peace Societies, and of every association whose object is to restore and preserve the sanctity of the Sabbath, to encourage the execution of the Laws, or to suppress and disown countenance vice.

It is not intended nor desired by us, to interfere with, or diminish the circulation of religious Magazines; on the contrary, it is desired and hoped, that the demand for these most useful publications will be increased by the influence of the Recorder. The remaining half of the paper is devoted to the News of the day, including Foreign and Domestic Intelligence, Agricultural articles, Public Documents, Poetry and Miscellaneous matter. It will be our endeavor to obtain the earliest information of all such events as mankind usually deem important, and to arrange it in a condensed and methodical order. Care will be taken to distinguish between rumor and well authenticated fact, and to establish and perpetuate a character for fairness and veracity.

Party Politics will not be admitted. We view it as no small evil in our country, that politics, which are not the supreme concern of man, have been suffered to usurp such an unreasonable share of public & private attention.

On the whole, we observe, no pains will be spared, and considerable expence will be incurred, to make this paper interesting and useful to all classes of people, a vehicle of correct and important information, and such as is desirable that every person should possess and preserve. On this ground, we respectfully solicit the continued and increasing patronage of the Friends of our Country, the Friends of Christianity, the Friends of Peace, and the Friends of Truth.

RE. Thus saith the Lord  
Cn. And the Glory of the Lord  
Sole. The people that walked in darkness  
Cn. For unto us a Child is born  
Re. He was cut off  
Sole. But thou didst not leave his soul  
Duet. Hail Judea  
Cn. Hail Judea, Happy Land  
Sole. Lord, when my thoughts with wonder roll,  
Cn. Awake the Harp  
Re. In splendor bright  
Cn. The Heavens are telling

## DEATHS.

At sea, Nov. 25, Mr. Stephen Russell Goff, of Boston, aged 24.

In Bristol, (R. I.) Mrs. Sarah, wife of Maj. Russell Warren, 31—Mrs. Hannah, relict of John Fales, Esq. aged 90.

In Providence, Mrs. Lydia, consort of Philip Allen, Esq. aged 66—Mr. Horace Peck, 32.

In Hanover, (N. H.) Mrs. Hannah Kinsman, relict of Col. Aaron Kinsman, aged 73.

In Newmarket, (N. H.) Wentworth Chevalier, Esq. aged 71.

In Lancaster, Mrs. Rhoda, wife of Mr. Knight Sprague, aged 78.

In Holmes' Hole Mr. Henry Sawyer, of Beverly, aged 29.

In Wrenham, Mr. Israel Dodge, 80.

In Rutland, Widow Margaret Smith, 62.

In Charlton, Thaddeus Marble, Esq. 53.

In Sturbridge, Widow Martha Upham, 84.

In Middleborough, Col. Edward Sparrow, 71.

In Richmond, (Mass.) Mr. Levi Beebe, 74.

In Hinsdale, the wife of Rev. Theodore Hinckley, aged 69.

In Coventry, John Colegrave, Esq. 74.

In Burlington, Mr. Timothy Winn, aged 76.

In Cohasset, Mrs. Elizabeth, wife of Mr. Prentiss Hobbs, aged 66.

In Lynn, Miss Ann Lye, aged 27, daughter of Widow Anna Lye.

In Ipswich, Miss Betsey Crocker, aged 44.

In Rowley, Mrs. Mary, wife of Mr. Daniel Spafford, late of Newburyport.

In Bradford, suddenly, Lieut. William Baily, aged 66.

In Plymouth, Mr. John Otis, aged 74, formerly of Barnstable.

In Bridgewater, Joseph Bassett, Esq. 68.

In Dorchester, Mr. Lewis Cannon.

In Charlestown, Mrs. Elizabeth, wife of Mr. Thomas Gould, of Lunenburg, aged 71—Mrs. Martha Mills, 76.

In the United States Marine Hospital, at Charlestown, for the quarter ending 31st March, 1817, viz.—Gabriel Wilson, coloured man of Boston, aged 37; Benjamin Fairfield, of Arundel, Maine, aged 24; John Mandel, of Portland, aged 34; Jeremiah Tumblin, coloured man, of Connecticut, aged 37.

In Boston, Mrs. Sarah Milton, aged 58—Mrs. Sarah, wife of Mr. Timothy Warren, aged 62—Caleb Bingham, Esq. aged 60—Mrs. Hannah Smith, relict of Samuel S. Esq. 62.

Board school. Six Brothers, Jan 14, the day of her sailing from this port, Mr. Elisha Wild, of Boston, aged 29.—He fell from the fore shrouds, struck his head on the windlass, and instantly expired.

## SACRED ORATORIO.

THE HANDEL AND HAYDN SOCIETY, in compliance with numerous solicitations, will THIS EVENING perform an ORATORIO consisting of a SELECTION of some of the best SOLOS and CHORUSES, from the Oratorios lately performed in King's Chapel.

## PART I.

Rec. Thus saith the Lord  
Cn. And the Glory of the Lord  
Sole. The people that walked in darkness  
Cn. For unto us a Child is born  
Re. He was cut off  
Sole. But thou didst not leave his soul  
Duet. Hail Judea

Cn. Hail Judea, Happy Land  
Sole. Lord, when my thoughts with wonder roll  
Cn. Awake the Harp

## POETRY.

*From the Sentinel.*

The following communication is from a very worthy Husbandman in this vicinity.

## WAR PERSONIFIED.

True lovers of peace all agreed, as a hand  
Of brothers and friends, well united we stand,  
Let mildness and harmony reign far and wide;  
All wrath and contention forever subside:  
Political feuds and sectarian strife  
Be banished far hence; they're the brambles  
of life.

We'll walk in the beautiful heavenly way;  
The vicious slugs, who are wandering astray;  
Lay open the crimes, and the horrors of WAR!  
A monster so vile, we're compell'd to abhor:  
An idiot so crav'g, so thirsty for blood,  
Though recently fed with no less than a flood,  
Still calls for his thousands and thousands of men—

Supply his demands to the full—and what then?  
Insatiably greedy, he'll always complain,  
While men are his prey, and will feed him a-glit.

Let the monster be starv'd, and he'll dwindle away,

His triumphs, and terrors, soon fall to decay;  
Exhausted with hunger, and dazzled with light,

He'll quickly return to the bottomless pit  
When peace is exalted, and virtue men's choice,

This Dagon must fall, and the earth will rejoice.  
That day will then dawn, by prophets foretold,  
When heavenly peace shall her banners unfold;

Then, the glorious PARADE! from the mansions above,

Resplendent with beams of salvation and love  
Will descend in a blaze of ineffable light,  
Dispelling obscurity, and banishing night,  
His kingdom of peace and salvation extend,  
And in righteousness reign o'er the world, without end.

J. K.

## MISCELLANY.

## RUSSIAN COSSACKS.

[In the Recorder, vol. 1, page 166, is an interesting letter from Mr. Paterson, respecting a tribe of the Russian Cossacks, called Duboborts. The following is a more particular history of this singular people. It is extracted from the Christian Disciple.]

## A remarkable sect of Christians in Russia.

In Russia, as well as in other parts of Christendom, Christians are divided into various sects. Mr. Robert Pinkerton published a work which was reprinted in New York in 1815, entitled "The Present state of the Greek Church in Russia." In the Appendix to this work he has given an account of the different sects of dissenters. Of the sect called Duboborts, he gives many interesting particulars. An abstract of some of the most remarkable things mentioned of this people by Mr. Pinkerton will now be given.

This sect differs very much in its principles and usages both from the Greek Church and the other dissenters. From among the common peasants they sprung up about the middle of the last century; they not only threw aside all the ceremonies of the Greek Church, but also rejected baptism and the Lord's Supper. They suffered from all quarters continual persecution, and were regarded as distributors of the public peace, and as the officiating of society. Being reproached and misrepresented to the government they were frequently sent into exile as the worst criminals. In this manner the persecution continued until the reign of Alexander.

In 1801 two senators were sent to review the affairs of the government in Ukraine. They were the first who represented this people to the Emperor in a true light. They were prior to this, scattered in different provinces. The Emperor gave them permission to settle at a place called Molchansia Vodi. Here they formed two settlements in 1804.

Their name is supposed to have been given them by an archbishop to point out their heresy; for Duboborts signifies a wrestler with the Spirit.

The origin of the sect is unknown to its present members. But besides being dispersed through many provinces of Russia, they say they have many members in Germany and Turkey.

"Excepting their principles of faith, says Mr. Pinkerton, the Duboborts, in their domestic and social life, may serve as an example to all other sects." They lead most exemplary lives: they are sober, industrious, diligent in their occupations, and of good and gentle dispositions. Laziness and drunkenness are vice not suffered among them.

They hold their meetings in private houses. In the course of their meetings, they pray one after another; sing psalms, and explain the word of God. They have no appointed priest, but confess Jesus Christ to be the only just, pure, and undefiled priest, and he their only teacher. Every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded: for say they, "have not women enlightened understandings as well as men?"

The virtue which shines with greatest lustre among them is brotherly love. They have no private property, but all things common. They are hospitable to strangers, compassionate to such as are in distress, and merciful to their beasts.

Children are in the strictest subjection to their parents—young people pay a profound respect to the aged. They have no kind of punishments among them, except expulsion from their society; and this only for such transgressions as prove the person to have lost the spirit of Christianity. Those who are excluded may be restored, on giving evidence of reparation.

They have no magistrates in their society, and no written laws or regulations: but the society at large governs itself, and each individual in it. They are seldom troubled with divisions and animosities, although two or three young families live together in one house.

Their manner of educating children is simple and peculiar to themselves. As soon as a child begins to speak, the parents teach him to get by heart short prayers and psalms, and relate to him such short passages of the sacred history as are calculated to engage his attention. In this manner they continue to instruct their children in the doctrines of the gospel till they are of age. When the children have thus learned by heart several prayers and psalms they go to the meetings, repeat their prayers and sing psalms with the rest.—But this people look upon it as the duty of every parent, not only to teach his own chil-

dren, but those of his neighbors when opportunity occurs, and to restrain them from folly and sin.

In this way the sentiments of the parents are by little and little instilled into their children, and rooted in their young minds by the exemplary conduct of the parents.

Hence, it has often been observed, that the children of the Duboborts are distinguished among all other children, like stalks of wheat among oats. Their chief and distinguishing dogma is the worshiping of God in spirit and truth; hence they reject external rites as not necessary to salvation. They have no particular creed, but say that they are of the law of God and of the faith of Jesus. Regeneration and spiritual baptism, in their opinion, are the same. They have scarcely any ceremony at their marriages, a reciprocal consent and promise before witnesses is sufficient. They preserve the memory of departed friends only by imitating their good deeds. Death they call a change. They do not say our brother is dead, but our brother is changed. They have no particular ceremonies at a burial.

They do not consider it essential to salvation that a man should be of their society; they say, it is necessary only to understand the ways of the Lord, to walk in them, and to fulfill his will; for this is the way of salvation. They call the theatre the school of satan. They compare those who dance to young geese, which, in the spring, go out with their dam and frolic upon the green but still they say, they are but geese, and have no knowledge of God.

They are accustomed to express their ideas in an allegorical manner, and to give a moral signification to many objects. Thus to the name of every day of the week they attach a moral lesson—

*Monday:* Understand the works of the Lord.

*Tuesday:* Regeneration.

*Wednesday:* The Lord calleth his people.

*Thursday:* Bless the Lord all ye saints.

*Friday:* Sing praises to the name of the Lord.

*Saturday:* Fear the judgment of the Lord, that thy soul be not ruined by iniquity.

*Sunday:* Arise from your dead works, and come to the kingdom of heaven.

Twelve Christian virtues they call the twelve friends. There are—

1. Truth: Which saveth man from death.

2. Purity: Which bringeth man to God.

3. Love: Where love is, God is.

4. Labors: Honorable to the body, and beneficial to the soul.

5. Obedience: The nearest way to salvation.

6. Not judging: The salvation of man without difficulty.

7. Understanding: The first of virtues.

8. Mercy: By the merciful man Satan himself is made to tremble.

9. Sustention: The work of Christ himself, our God.

10. Prayer and fasting: Which unite man with God.

11. Repentance: That which there is no law and no commandment higher.

12. Thanksgiving: Pleasing to God and his angels.

One of their forms of Prayer given by Mr. Pinkerton, is the following:

"What reason have I to love thee, O Lord?

for thou art my life; thou art my salvation,

my glory, and praise; thou art my treasure,

my eternal riches; thou art my hope and trust;

thou art my joy and eternal rest. Shall I rather love vain things, or corrupting or ruinous things, and things that are false, than these my real life? Thou alone art my life and my salvation; therefore all my hopes and all my desires and the pangs of my soul are towards thee only. I will seek thee, O Lord, with my whole heart, with my whole soul, and with my whole mind. To thee alone I will pour forth my supplications. I know and confess thee in truth, the one true God, and Jesus Christ whom thou hast sent, in thy light I shall behold light, and the grace of thy most Holy Spirit—Amen."

When some of this people in 1804, went to St. Petersburg to obtain leave of the Emperor for their brethren to settle at the Moishnia Vodi, they were about to set out for their return just on the eve of the festival of the birth of Christ. They were entreated to stop and spend the holidays in that city. But they replied "for us there is no difference of days, for our festivals are within us."

\* \* \* They place fasting, not in abstaining from food of every kind, but in abstinence from gluttony and other vices: in purity, in humility, and meekness of spirit."

SIERRA LEONE.

*From a Trenton (N.J.) paper, March 24.*

The following letter from PAUL CUFFEE, was written in answer to one which was sent to him containing several inquiries relative to the coast of Africa, and particularly the colony of Sierra Leone, which he has visited.—Paul Cuffee is a man of color, a man of reflection, a good man, and competent to form a correct judgment of the interests of the people of color. His opinion, modestly and cautiously given, is of considerable value on the subject of colonizing the Free Blacks:

*Weymouth, 1st month, B, 1817.*

I received thy favor of the 5th ult. not in time to answer thee at Washington. I observe in the printed petition in thy letter, the great and laborious task you are engaged in, and my desires are, that you may be guided by wisdom's best means. I stand, as it were, in a low place, and am not able to see far. But blessed be God, who hath created all things, and who is able to make use of instruments as best pleases him, and may I be resigned to his holy will. The population of Sierra Leone, in 1811, was two thousand, and one thousand in the suburbs. Since that time they have not been numbered. But from 1811 to 1815, I think the colony has much improved. They are entitled to every privilege of free-born citizen, and fill stations in their courts. The soil for cultivation is not very flattering, but well situated for a town and ship harbor. The coast of Africa abounds with rivers. The River Gambia lies three hundred and fifty miles N. W. of Sierra Leone, and the island Burro, which lies at the mouth of this river, is said to be very fertile, but unhealthy to northern constitutions. The river Sherborough is about fifty leagues south east of Sierra Leone. I have said river much recommended by John Carezell, citizen of Sierra Leone. These may do for small beginnings. But were there a willingness for a general removal of the people of color, and the Cape of Good Hope could be obtained, I think it looks most favorable.

The river Congo, which lies near the equator, the population is said to be great, and the soil fertile. If there was a spot fixed on in Africa, and another in the United States of America, would it not answer the best purpose to draw off the colored citizens. I think it a good plan for a vessel and suitable persons to

discover what place would be most advantageous to colonize these persons. Sierra Leone, as I have been informed, is the only British colony on the coast, though there are many trading factories. In our ardent desire for the liberation of the African race, hope we may not be unmindful to make use of every wise and prudent means, more effectually to put a stop to the citizens of the United States being concerned in carrying on the slave trade, either by requesting the governor of Sierra Leone to detain our citizens and deliver them to our government, as prisoners taken in the clandestine trade, or furnish our government with such evidence as would enable it to proceed against them according to law.

MURDER OF MISS HAMILTON.

*New-York, March 29.*—We have been obligingly favored with the following extract of a letter from the Rev. Dr. BLATCHFORD, of Lansingburg, to his sons in this city, giving a circumstantial disclosure of the facts in relation to the citizens of the United States being concerned in carrying on the slave trade, either by requesting the governor of Sierra Leone to detain our citizens and deliver them to our government, as prisoners taken in the clandestine trade, or furnish our government with such evidence as would enable it to proceed against them according to law.

Population of Paris.

The French Almanacs for 1817 give the following table of the population of Paris for 1815. Of 20,000 children (as nearly as possible) born every year in Paris, 10,000 only attain the age of 20, and 6,800 attain the age of 45. One fourth of the children born die within the first year, and one third never attain two years of age. Notwithstanding all the efforts of the French Government in support of vaccination, deaths by small pox form a considerable item in this bill of mortality.

The calculator proceeds to draw this inference, that if the whole population of France be 25 millions, the middle term of human beings, who attain the age of 20 years is 251,690.

Of the 22,622 children born in 1814, 13,630 were born in wedlock, and 8,982 out of wedlock, which seems to prove, that morals are to corruption in the ratio of about 13 to 8 or that there are nearly two honest women for one loose one. It is the custom in Paris, to strike, at the mint of medals, pieces called marriage tokens, which are given by bridegrooms to brides, on the celebration of marriage—of these there were sold, during the first and second quarters of the year 1812, 1,171—and during the 2d and 3d quarters of the year 1811, 2,224, being an increase of 1,053.

Lansingburg, March 26.

"I presume you have heard that Thomas Lent, of the borough about six miles from Washington, has been committed to jail as one of the murderers of Miss Hamilton. He was engaged in this guilty business with another, of the name of Sickler, a native of the same town. Lent has confessed all the particulars, to which he has subjoined his signature. They are briefly as follows:—Lent and Sickler seized her with one hand round the waist, and with the other pressed upon her mouth. Lent took her by the legs. They carried her about a quarter of a mile up to the fatal bridge. There Sickler committed the rape; and (as Lent says) on account of her struggles and agonized resistance, Sickler asked Lent for his club, with which Sickler broke in her skull, and having robbed her of her gold ear rings, threw the body into the creek. They both ran, & reached a barn about 2 miles below Catskill, where they slept that night. In the morning they got on board a Troy sloop, arrived soon after in New-York, tarried there a day or two, and then returned on the west side of the river; stopped near Catskill; hired them selves out for a month, stole two horses, were overtaken, and committed to Catskill jail for the theft; broke jail and returned to the borough. After some time Sickler went to the westward, where he has resided nearly ever since, in Cayuga County. But the eye of God is upon the wanderings of the murderer, and he often takes from him the common prudence of the human mind. It was so in this case. Sickler had given frequent hints (obscurely indeed) that he and Lent had perpetrated the crime in question, but these hints were not regarded as any thing more than the vain boasting of abandoned villains. At last, however, the thing was bro't to light. Lent's wife was found by her husband reading; he asked her what: she said the Bible; he snatched it from her, swearing bitterly, and threw it into the fire—she got it out again, and a quarrel ensued, in which he threatened her life, and told her he had killed one woman already, and would kill her. Her sister's husband, Isaac Armstrong, came in at this time, and heard the words. He mentioned them at Mr. Trip's, at whose house Sickler had been brought up, and where he had boasted of the crime. This brought to their recollection what they had heard Sickler say in Lent's presence, and mentioned it to Isaac Armstrong. He came down to Waterford, and told it to Mr. Franklin Livingston, the Deputy Sheriff, who went up and took Lent at his own risk; summoned the witness; and after several examinations, Lent confessed the whole. Mr. Livingston, empowered by the Recorder of Albany and the Lieutenant-Governor, sat off in pursuit of Sickler last week, and I hope by this time has got in safe custody the other monster."

LAST WEEK'S OMISSIONS.

*America and Russia.*

Our readers have seen, (says the National Intelligencer of Saturday 22d ult.) extracts from English papers, and verbal advices from Europe, that the difference between the United States and the Russian government is said to have been satisfactorily adjusted. It has given us pleasure to learn, that this report is not without foundation, and that information has been received by government, indirectly from Mr. Harris, our Charge d'affaires in Russia, that immediately on being made acquainted with the true state of the case, by means of the dispatches of which Mr. Coles was the bearer, the Emperor expressed his conviction that not the government of the United States, but the Russian officers in this country, had been blameworthy in the transaction, which had been incorrectly represented to him.

The conduct of the Emperor, in yielding his first impressions at once to just explanations from our government, is an evidence of the continuance of the disposition, which that Sovereign has always shewn to maintain amicable relations with the United States. The frankness and promptitude of the Executive in making these explanations directly to the government of Russia, has secured the honorable termination of a controversy, which however absurd in its origin, might, by the intrigues of those disposed to foment it, have become important in its consequences.

Rum Key.—The situation of this island is placed very erroneously in the present charts, both with respect to its size, as well as latitude and longitude, which has deceived many.

Rum Key is about ten miles long, and three and three quarters wide; it lies in lat. 23, 38 N. and long. 74, 45 W. of Greenwich. On making it from the eastward it appears very hilly; on the summit of the highest are several houses; and on nearer approach to the S. E. part of it, two remarkable white cliffs will be seen; a little to the westward of which is the Bay called Port Nelson, or St. George's Bay, where ships load with salt. This side of the island may be approached with safety. The variation in 1816 was observed to be five degrees eastward.

The following information was communicated to us by one of the Agents employed by this State in adjusting their claims against the United States. The United States have advanced to the state of Connecticut towards its claims for the services of the militia Fifty Thousand Dollars. No settlement of accounts has taken place further than to ascertain that so much, at any rate, was due.—Conn. Cour.

DEATHS.

A letter from Mr. Thomas Doubleday, surgeon of ship Sally, Bertoldy, from Cuttack for Boston, dated at sea, March 8, mentions the death on board that ship of Mr. Winslow Watson, 1st officer, near the line; William Doversell, seaman, of Boston; W. P. Winslow, do. do.; Isaac Winslow, do. of the Vineyard; Jonathan Quin, do. shipped at Calcutta; Abraham Lee, seaman, drowned in George Lucas, do.; F. Crowley, do.

In Philadelphia, Rev. Emanuel Nunez Carvalho, Pastor of the Hebrew Congregation.

In Baltimore, Mr. Sampson Studdard White, aged 28, formerly of Boston.

In New-Orleans, Capt. Caswell Beal, of Boston